men, but among the enemy he must, if recaptured, expect death, as no one will pardon him again.

Bâjeẓ, faithless, is also said of one who attacks a friend. Such a stain fell on the name of the Rwala when, in the spring of 1898, they attacked the 'Ebede in al-Ḳa'ra. The 'Ebede, under the chief Barǧas eben Hdejb, asked Eben Ša'lân for peace. This was granted, and the messengers returned home in the evening; but on the following morning Eben Ša'lân's, Eben Me'ǧel's, and Eben Mǧejd's warriors attacked Barǧas' camp again and completely looted it. To excuse himself Eben Ša'lân asserted that this particular troop had left twenty days before on a raid against the 'Amârât in the vicinity of Kerbela but, when repulsed, attacked the 'Ebede on their way home, in ignorance of the fact that peace had just been concluded. The 'Ebede, however, do not believe this subterfuge but still maintain that they were attacked treacherously, *bâ-kowhom bowka*, and, whenever they sight a Rwejli in the desert, they utter their battle cry, *jentaḫûm*: "I am a rider protecting the 'Arfa herds, I a Sbê'i. O those faithless ones! O those blackened faces! Have you forgotten the peace dinner? *Ḥajjâl al-'arfa sbê'i al-bowḳân sowdân al-wǧih wên mraddâkom.*" A breach of faith is always condemned, for it is punished by God. Hence the saying: "A faithless one will never rise above the dogs, *râ' al-bowḳ má jarḳa' fowḳ al-ĕlâb.*"

PROTECTION IN CASES OF THIEVERY

To despoil a stranger belonging to a tribe not related to one's own is a proof of cunning and strength. But no chief will stoop to stealing. It is usually the sons of poorer families who go out in twos or threes to steal or to rob. A thief on foot is called *ḥâjef* or *ḥanšûli*; if mounted on horse or camel he is known as *ma'ajjer*. When the *ma'âfir* arrive near the enemy's camp they hide and try to acquaint themselves with the whole terrain. After sunset they leave their horses or she-camels in a safe place and crawl near to the tents. One of them remains at a certain spot about five hundred paces from the tents; the other advances cautiously till he finds a good horse or a she-camel which he thinks worth stealing. If he succeeds, he hurries back with the capture to his comrade and then to the place where their own animals are hidden. Tying the stolen animals to their own, he then leads them all

679 a few hundred meters farther but away from the place where
674 his comrade is stationed. The latter keeps his place at least one hour longer, waiting to see if by chance the theft has been discovered in the camp. Should an alarm be given and search made for the stolen animals, he tries to attract attention to himself and then leads the pursuers in a different direction from that taken by his comrade, until, after eluding them altogether, he makes haste to join him. Then, mounting the captured animal, he makes his escape while the pursuers are following the wrong scent.

685 If a thief is seen crawling near, he may be shot at sight. If he is caught, his captors beat him, *jaḳtolûneh*, revile him, *jaṣaḫmûneh*, and, if he is unknown to them, tie him fast to prevent him from running away and stealing something after all. After sunrise breakfast is given him and he is free to go wherever he wishes. In case the thief with the stolen mare escapes and his watching comrade is caught, *ḳaẓîb*, the latter may be killed on the spot but must not be held in fetters to compel his comrade to return the stolen animal.

681 Fettering is not an established custom, *mâ hi 'ádaten sânî-*
609 *jaten*, among friends. A member of a hostile tribe, when caught in camp at night, is generally put in the irons used for fettering a mare's forelegs in the evening, and he is then called *rabîṭ*. In order to save his life he must offer some animals of his herd as a ransom. In this case it is said that "the captive sent his movable property instead of his neck, *ar-rabîṭ ḳallaṭ ḥalâleh ḥiddâm rukubteh*."

577 To steal from a fellow tribesman or even from a neighbor
626 is considered a disgrace. A thief of this type is called *bawwâḳ*,
672 *neṭûl*, or *nedû'*. No one will suffer him to come to his tent. Should he enter a tent in another camp, any one knowing him will instantly call the owner's attention to him: "This man is a *bawwâḳ*. Let him not sleep in your place! *Hâḍa bawwâḳ lâ tḫallûh jamraḥ 'endakom*." However, if his sons are known to be honest, they are not made to suffer for their father's shame.

685 If anyone can show indisputable proofs that a fellow
627 tribesman has stolen, for instance, a firearm from him and if the other denies it, the robbed man takes two or three of the offender's camels, drives them before the tent of a more powerful neighbor, and, after obtaining his protection for them, *oḏḫalhen 'alejh*, brings his witnesses. The protector must then